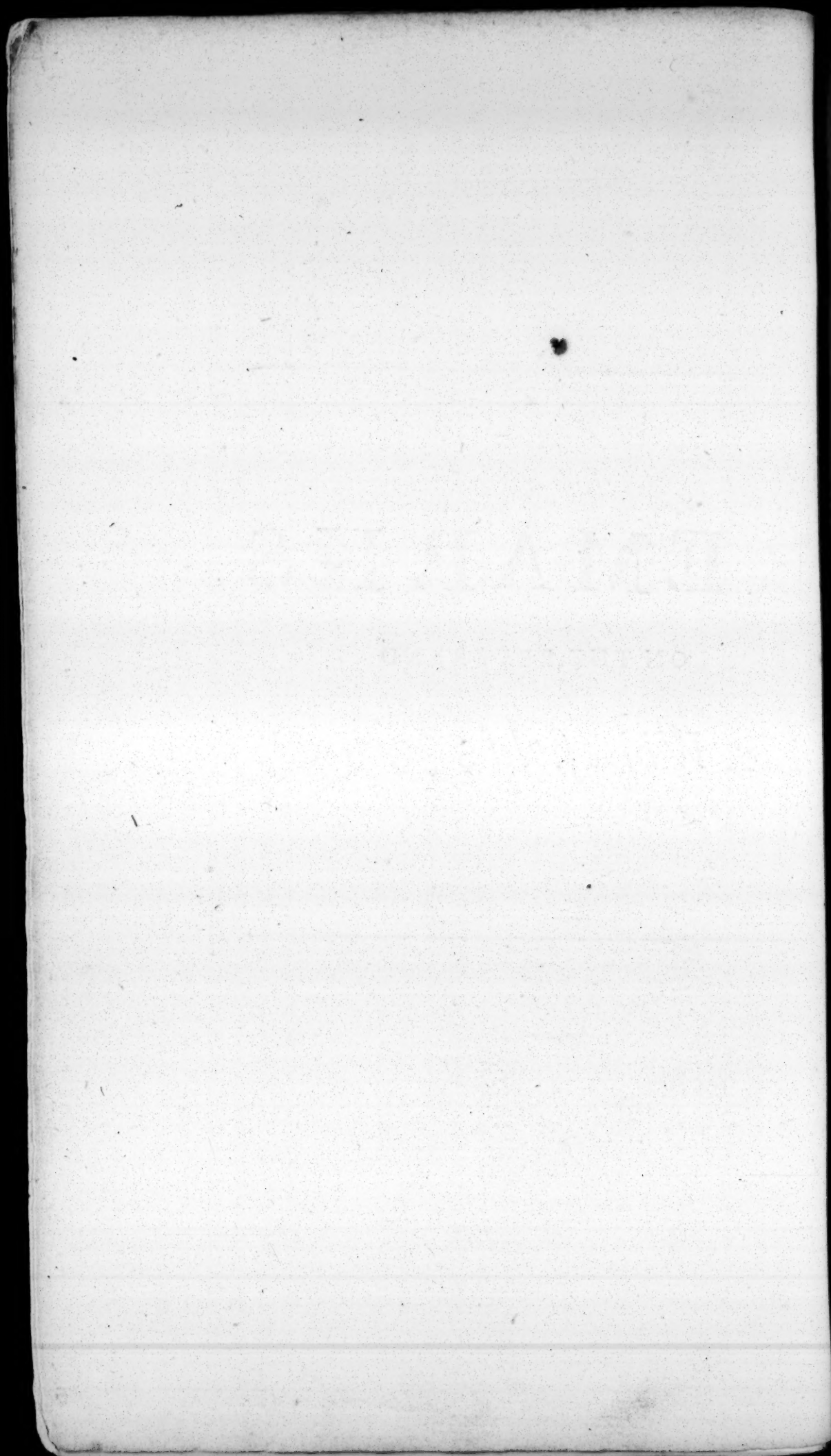


698. 2

REMARKS

ON THE REVEREND

Mr. *Whitefield's* Journal.



REMARKS

ON THE REVEREND

Mr. *Whitefield's* Journal.

WHEREIN

His many Inconsistencies are Pointed
out, and his Tenets Consider'd.

The WHOLE shewing

The DANGEROUS TENDENCY of
His DOCTRINE.

Address'd to the RELIGIOUS SOCIETIES.

Ex tuo ipsius Ore te damnabo.

Luc. xix. 22.

L O N D O N:

Printed for the Author, and Sold by J. BRETT, at the Golden-Ball opposite St. Clements Church in the Strand. Mrs. A. DODD, at Temple Bar. Mrs. COOK, Mrs. NUTT, and Mrs. BARTLETT, at the Royal Exchange, and by the Bookfellers of London and Westminster.

THE HISTORY OF

THE UNITED STATES OF AMERICA

FROM 1776 TO 1876

BY

JOHN P. FENNER

NEW YORK

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THE
PREFACE.

ADDRESSED TO THE
Religious Societies.

GENTLEMEN,



U T of a sincere Regard to Truth, and a Christian Intention of doing something that might be serviceable to promote the General Good (especially that of the Religious Societies) I have thought it expedient and highly necessary, to consider the Means which will most probably conduce to it, and to endeavour to prevent those Imputations of Guilt, which will be the unavoidable Consequences, if You (who having signaliz'd Yourself by a peculiar and laudable Manner of promoting the Glory of God) should be *carried away by every Wind of*
B *Doctrine.*

Doctrine. I have sufficient Reason for this Caution, because I know of some among You who *have fallen from the Faith which was once deliver'd to the Saints*, and have *swerved from the Holy Commandments*, so plainly and familiarly enjoin'd; and this thro' an Adherence to the Doctrine of one, who plainly appears to me (may God pardon me if I think wrong) to place Religion, thro' a mistaken Zeal, in Perturbations of Mind, Possessions of God, Extatic Flights, and Supernatural Impulses. With what other View Mr. *W.* could remit his Journal to you, I cannot conceive, if it was not to make his Rule of Action the Standard for yours. I have more Charity than to think it was out of any particular View of Temporal Profit, but rather as religious Incitements to the Furtherance of Christianity; and in this Light I shall consider it, and endeavour to shew the Disservice he is doing to the Cause of *Christ*, whilst he thinks himself a sincere Votary for it.

As his Friends then have thought proper to make his Journal public to the World, with Inconsistences running thro' it, it is allowable, and highly reasonable, for any Man to make proper Remarks upon them, so that they deviate not from Candour and Modesty; which I have endeavoured to be careful not to be guilty of. Perhaps it may be thought
by

by some Readers, and especially those that have a kind of prejudic'd Esteem for him, that in some Places the Remarks may seem to be express'd with Warmth. To this I answer, That they ought to lay aside all Byas's to their Judgments, and then examine them impartially; and I believe they will find them no where warm, but where his Expressions seem to diminish the Glory that is justly due to the All-wise Deity, by attributing the common Accidents and Occurrences of Life, to the extraordinary Interpositions of his Providence. For by this Means he destroys that Free-Agency which was immutably assign'd to Man at his Formation, by the Great Author of Nature. I would not here be thought to express myself as if the Eternal Being could not, or would not interpose, if he saw fit; but will endeavour to shew that we have no Reason to expect it in those Cases, wherein Mr. *W.* often pretends to have Assurances from him; for if we consider Man in his Natural State, we shall find the Original Order of Things to be such, that he was endowed with reasonable Faculties; and those inherent in him in such a Degree, as to make him capable of observing the Eternal Rules of Piety, Goodness, Temperance and Justice, (thus far all Assurances are derived from God, as the Original Cause; and we cannot enough express our

Gratitude to him for them) which do of themselves tend to make all Creatures happy, and the contrary Practice to make them miserable. For by frequently contemplating the infinitely excellent Perfections of God, so as to excite in us a suitable Adoration, Love and Imitation of those Perfections; a regular imploying all our Powers and Faculties to such Purposes only as they were intended for by Nature; and a due subjecting all our Appetites and Passions to the Government of right Reason; are evidently the directest Means to obtain such a solid Tranquility of Mind, as is the Foundation and principal Ingredient of all true Happiness: the moderate Enjoyment of the good Things of this World, and an innocent Indulgence of the Pleasures of Life, are necessary to preserve the Health of the Body; and the Practice of a strict impartial Justice, the most certain Means of preserving the Welfare and Happiness of Society. Since for this End God endowed Man with reasonable Faculties, why should Mr. *W.*, instead of endeavouring after an Imitation, pretend to an actual Possession, of God? Why should he make a tranquil Mind to consist of *Feelings*, and the like, when the right Government of the Appetites and Passions is the only Means to attain it? Why should he destroy the Health of the Body, by Austerities, &c.
when

when a moderate Enjoyment of the good Things of this Life, is necessary to enable us to perform the several Duties of it? But then, says Mr. *W.* This was the Condition of Man before his Fall; and since he did fall, and by it entailed on his Posterity a Proneness to Sin, rather than an Adherence to Virtue, how shall we be able to copy that Character, which the Creator of all Things designed as a perfect Rule of Duty, without Supernatural Assurances? To this I answer, That all who are baptised into the Gospel of *Jesus Christ*, have received that Supernatural Assistance in Baptism. If this be granted, and the Grace conferred on us then, be adequate to our want of Abilities before the Coming of *Christ*, it must be our own Wills that must determine us whether we will be guided by the Rules of the Gospel, for the Discharge of our Duty, since we have received Grace sufficient to empower us to perform them; for, says the Apostle, *Grace is given to every Man to profit withall.*

Having here briefly summ'd up the Means that will qualify the Christian to *walk worthy of the Vocation, whereunto he is called*, I shall not enlarge upon the Subject, but shall refer you to the following Remarks, which will make the Inconsistencies appear more conspicuous, when particularly pointed out, and there-

therefore shall conclude this Address with a general Exhortation.

As the greatest Advantages to Mankind arise from a well regulated Society, so the greatest Misfortunes are the necessary Consequences of a bad One: for the Influence of Example is great, let it stand in either of these Lights; but particularly so, when the Basis of a Society is designed for the Advancement of Religion. In this View I consider Yours; and think your selecting Yourself into particular Bodies, for Improvements of the Mind, and Works of Charity, are so laudable, that it must command the Esteem of all good Men, and be a Means of reclaiming the Bad. However, I am not a Stranger to those causeless Divisions among you, occasioned by Mr. *W*'s Doctrine, and others of his Stamp, which have even drove some of you into Despair; and have caused others (really pious and well-meaning People) not to be easy in themselves, but to think their Eternal Happiness forfeited, thro' a Want of those Feelings, which he prescribes as the necessary Ingredient for a good Christian. I shall leave it to You to think, whether any Doctrine, attended with such melancholic and frightful Consequences, can be a Means of promoting the Glory of God, and benefiting Mankind: I doubt not but you will think in the Negative. If so, let me exhort each
of

of you, according to his Power, to endeavour to suppress it. The only Means that I can recommend to you, is to work on those who are falling from you by gentle Means; to remove from their Minds all vain Expectations of these new Tokens of the Spirit, *Pangs, Feelings*, and the like; and to inform them that the only *Fruit* of the Spirit is Righteousness; and always to keep up in them a Sense, that their Services being according to the best of their Endeavours (tho' imperfect) will be acceptable with God, through the Merits of *Christ*. This will preserve them from Despair, and be the only Means to prevent those frightful Thoughts affecting the Mind. But if they should at any time afterwards present themselves, let them always keep in Memory Our blessed Saviour's Description of the Particulars, by which every Man is to be judged at the last Day, where there is no Mention made of Inward Feelings, Possessions, and the like; but *if he was hungry, ye gave him meat; if he was thirsty, ye gave him drink; if he was a stranger, ye took him in; naked, ye clothed him; sick, ye visited him; in prison, ye came to him. Ye shall answer, Lord, when saw we thee an hungred or thirsty, a stranger, naked, sick, or in prison, and ministered unto thee? Then shall he say to you, Inasmuch as ye have done it unto the least of these my brethren,*

tbren, ye have done it unto me. Therefore, Come ye Blessed of my Father, inherit the Kingdom prepared for you from the Beginning of the World.

I confess, that the Zeal Mr. *W.* appeared with *Here* to promote the Glory of God, made me esteem and admire him, which I should have retained had his Journal never been published. But there being, as before observ'd, so many Inconsistences and false Notions of Religion in it, I could not help endeavouring to undeceive others, since I am so much deceived in him myself.

I am

Your sincere Well-wisher,

T G.



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Mr. *Whitefield's* Journal.



PAGES 7, 8, 9, Mr. *W.* gives you the Motives of his going abroad, *viz.* That he had continued supplicating God for a Year and Half, whether he should go or not; and from thence concludes that he had a full Conviction it was the *Divine Will*. Accordingly he set out for *Deptford*, with four Friends, where he lay all Night. Next Morning he went in quest of his Ship, and understanding that it would lye at *Gravesend* for some time, he returned to *Deptford*, where it *providentially happened*, that a Lecture was to be preached that Evening, which thro' the Importunity of Friends he preached, having no Notes, without the least Hesitation; and concludes that Day with these Words, " What gave me great Comfort,
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and made me more thankful, was, that the Opportunity, I believe, was granted in Answer to Prayer." [*It evidently appears then, that he had prayed for this Opportunity; if so, there was no Occasion for great Importunity; and by his praying for it, shews, that he thought his Extempore Effusions would be more serviceable to the Audience, than the studied Discourse of the Person who was to have preached; and unless these were his Sentiments, when here, how can we account for his preaching from one End of the Town to the other.*]

Page 10. He was again pressed to preach, and he looked upon the People's Importunity as a Call of Providence. [*If he had insisted upon Preaching, and the People had been against it, no doubt but that would have been a Call of Providence to.*]

Page 11. He says, "This Day God was with me of a Truth; was assisted in writing Letters, and had God with me all the Day long." [*The Particulars which express God's being with him, are many of them such a Manifestation, or rather Sensation, of him, as was never before heard of.*]

Page 12. He feels the Comforts of a retired Life. [*The Comforts, no doubt, were spiritual ones; yet he blesses God for calling him whither he was going.*]

Page

Page 13. To use his own Words. "To Day obtained what I prayed for, viz. a Place to retire into; for Capt. W. on my bare mentioning the Want of such a Thing, offered me the free Use of his Cabin." [*If the Capt. had at first refused the Cabin, and after Mr. W's Prayer to God, had granted it him; it would have been somewhat more probable that by Prayer he had obtained it.*]

Page 14. He began to feel the Power of Faith more than ever he did before. [*How, he does not explain.*]

Page 15. He imputes it to God for exciting Persons every where to entertain him. [*Why might not their entertaining him be attributed rather to Curiosity than Providential; especially, as he always made himself popular where-ever he went. However, he seems to arrogate much Merit to himself, by insinuating as if he was a peculiar Favorite of Heaven, a chosen Vessel, and, Apostolic like, tho' he went without Scrip or Shoes, yet lacked nothing.*]

Page 16. Had a most comfortable Sense of the Divine Prefence with him in many Particulars. [*This is his usual Flight of Enthusiasm, to say no worse of it.*]

Page 17. Being at Prayer with Friends, he says, "Even here God did not leave my Ministry without Witness, for he was pleased to impress something I said, upon a poor Wo-

man's Heart, who *providentially* came in at the Time: He remarks upon this, Behold how great a Fire this little Spark kindled before we left *Deal*." [*An excellent Connexion this; nevertheless, the Fire kindled, was, That at the Report of the poor Woman, eight or nine poor Women more came to hear him; but what Effect it had upon them he does not tell us. However, the first poor Woman had SOMETHING impressed upon her Heart; therefore that SOMETHING with him was supernatural, for if she had been wicked, and shewing a Sorrow for her Sins had been that SOMETHING, Contrition upon Reprehension is a natural Consequence; and to be certain whether her Contrition was real, he could not, for Time must prove the Penitent. But supposing that she was a good Woman; it appears that he could not be satisfied till she had experienced one of his Feelings, which she thought she did; tho' it seems more likely that it proceeded either from a lively Flow of the Animal Spirits, or the Sweetness of Reflection after the Discharge of some Duty, than any present supernatural Cause.*]

Page 18. Upon being disappointed of having Letters from London, he gave Thanks to God. [*Giving Thanks always supposes some Benefit received, unless any Evil is avoided by the Disappointment.*]

Page

Page 19. He says, "Methinks I *feel* my Friends in London pray for me." [*When internal Feelings speak the Actions of People at a Distance, what will they not be expressive of.*]

Page 20. He says, "O! wherefore did I in the least fear? What am I when left to myself?" [*If Fear be a natural Passion, and if Danger must ever prove it, Mr. W. need not upbraid himself; for to be a new Creature (which is no more than a Conversion from Sin, and living by the Gospel Rules) neither destroys the Passions nor their Objects.*]

Page 21. He was much assisted in his Evening Exposition on the Catechism; and a little before, he spread his Letters to his Correspondents before the Lord, and begged that he might send them Answers of Peace. [*It would be becoming him, as a Christian, if his Assistances were real, to communicate to the World how he knows them to be such.*]

Page 22. Answered his Correspondents, then laid down, filled with such Joy as no Man could take from him. [*As for the Joy that he possesses from Internal Feelings, and the like, they are such, that no wise Man and good Christian would desire to rob him of.*]

Page 23. He says, "I have scarce known a Time that I have preached any where, but I have seen some Effect of my Doctrine. A Proof this, I hope, that the Words are
not

not my own, and that God is with me of a Truth." [*Unless his Words were better, it would be more Modesty in him to take his Words to himself, and not charge them foolishly on God.*]

Page 24. Preaching to the *Deal* People, he had an Opportunity of shewing the absolute Unlawfulness of running Goods; a Sin that most easily besets the *Deal* People: And preaching to the same People again the next Morning, he says, I was surprized to see such a Number of People; but all *Deal* seems to be in a holy Flame. [*A surprizing Revolution this, when but the Day before, he charged them with Injustice, and asserts, That it is a reigning Vice among them. By this it plainly appears, that Extatic Flights, with him, (which he calls the Gifts of the Spirit) are more acceptable to God, than doing Justice, loving Mercy, and walking humbly.*]

Page 25. Conversing with an Anabaptist, he found him to be a spiritual Man, and therefore they agreed in their Sentiments concerning the New Birth, &c. [*That they should agree, admits of no Wonder, when the Spirit, without which neither of them, by their Tenets, can do any thing, is made the Center of Union.*]

Page 26. God enabled him to continue expounding three Hours, without Intermis-
sion

sion or the least Weariness. [*It would be no Wonder if he had continued a Week so, since he ignorantly and almost blasphemously asserts before; That his Words are not his own, but that God is with him of a Truth.*]

Page 27. He was afraid to sing a Psalm, Mr. H. being at Deal with Friends, Where was my Courage then, he says, Lord what am I when left to myself." [*An excellent Reason that he could not sing; and his omitting to sing, he urges, as a Proof that God had forsaken him.*] A few Hours after, he says, "He had a feeling Possession of his God." [*What he means by this will puzzle any one; for by God's being with him at one Time, and not at another, seems to infer as if he denied the Omnipresence of the Deity.*]

The next Day preaching at Deal, the Church was quite crowded, and many went away for want of Room; some stood upon the Leads of the Church on the Outside, and looked in at the Top Windows, and all seemed eager to hear the Word of God. [*Sure the People were Strangers to the Word of God there! Of what Use then was the Church, and the Parson belonging to it? 'Tho' very probably, the Parson being a Man of Sense, and a modest Christian, did not pretend to any other Gifts than the Grace conferred on him by Baptism, (tho' Mr. W. pretends to more) therefore 'tis very probable that the People,*

ple, who had before heard no new-fangled Doctrine, were excited, thro' Curiosity, to see or hear Mr. W. and not out of a real Motive for Instruction. If it was for Instruction, I think it highly reflects upon the Minister of the Place, as a Man not qualified to preach the Word of God.]

Page 28. In the Evening, after the foregoing Sermon, he had such Numbers came to hear him, that he was obliged to divide them into four Companies; and he expounded from Six to Ten. Some would have perswaded him to dismiss the last Company, but he says, "I could not bear to let so many go away empty. [If Mr. W. had not a very great Opinion of himself, and a Desire of becoming popular, he would have dismissed them with an Admonition to keep to their respective Pastors, and contented himself with his Ship's Crew, who could dispence with all his Labour in the Work of the Lord, if he would make Use of proper Means, and perswade Men to the Practice of Goodness by Christian Motives, instead of the Doctrine he is endeavouring to advance.]

Page 29. The Sea being boisterous, and the Water dashing in his Face, he went on singing Psalms, &c. Doubtless, says he, I was in Jeopardy; But wherefore should I fear, having so many on Shore praying for me." [This seems to be something very extraordinary,

ordinary, that the Prayers of the People should furnish him with so much Confidence, that tho' the Waves dashed in his Face, they could not overwhelm him.]

Page 30. Being kindly received, and courteously entertained and lodged at Mr. R's, he adds, "The Lord reward him a Thousand Fold." [*Does not this Expression (tho' very proper in Cases where the Favour cannot be returned) seem here to imply, as if Mr. W. thought he had as efficacious a Power as the Apostles; who, when they were kindly lodged and entertained in any House, had a Commission from their Master, to say, Peace be to this House, and their Peace should remain upon it?*]

Page 31. He wrote some Letters, and blesses God for the Opportunity he had of sending them. [*If they were of the same Stamp as his Journal, he has very little Reason to bless God for the Opportunity.*]

Page 32. He was enlarged in Intercession. [*An odd Expression this, and inexplicable; but it frequently occurs.*]

Page 33. He says, O that my Friends would help me to give Thanks. [*When a Man has gotten (as Mr. W. vainly pretends to have) a thorough Sense of the Divine Presence with him, and a feeling Possession of God, one would think he should have very little Occasion for Friends to excite his Gratitude*

to the Eternal Being, with whom he is so intimately acquainted.]

Page 34. One Morning he went upon Deck, and a more noble awful Sight his Eyes never till then beheld, for the Waves rose more than Mountains high, and came upon the Quarter-Deck; upon this he crept upon his Knees between Decks, and sung Psalms. [*As prudential Means are allowed Man for his Safety, he ought to have endeavoured to have contributed towards that of others, instead of singing Psalms; but that would frustrate his seeming Designs of being thought above Human Concerns.*]

Page 35. He says, 'Tho' the Ship was in a great Storm, yet I laid my self a-cross a Chair reading; and God was so good, so to assist me by his Spirit, that tho' Things were tumbling, the Ship rocking, and Persons falling down unable to stand, and sick about me, yet I never was more chearful in my Life, and was enabled, tho' in the midst of Company, to finish a Sermon before I went to Bed. [*Can any Man be so infatuated, as not to see thro' this Presumptuous, Unchristian, Self-assuming Arrogance? When People were unable to stand and sick, to be chearful; and not to have so much of the Good-natured Christian Sympathizing Spirit left, as to endeavour to assist them, but to go unconcernedly to finish a Sermon before he went to Bed! This bespeaks*

bespeaks such a Want of Charity as will hardly admit of a Parallel; and to attribute such a Behaviour to the Guidance of the Eternal Spirit, whose Mercy and Compassion are his darling Attributes, is direct Blasphemy.]

Page 39. Mr. W. begins this Second Part of his Journal to his Correspondents; "That he knew no Reason why they should be solicitous about such a *dead Dog* as he was; yet as their Love abounded exceedingly towards him, he was positive they would give Thanks to God for the Mercies he had conferred upon him, &c." [*That he knew no Reason is false, but that they had no Reason (if rightly considered and properly applied) is true; for to pity him, and to endeavour to suppress his dangerous Tenets, is the Part of a good Christian, but no further. His calling himself a dead Dog, is a very odd Expression, especially since he often asserts, That he has a feeling Possession of God, and that his Words are not his own, but that God is with him of a Truth. His using it might be to be thought humble, but 'tis much to be feared spiritual Pride is at the Bottom.*]

Page 40. Being offered the Use of a Pulpit, he says, "O what a blessed Thing it is for the Clergy to live together in Unity." [*The Clergyman, like some of his Brethren here, had done better in refusing than lending the Pulpit, since he had no Licence to preach:*

And 'tis much to be wished, that the Power reposed in the Bishops, to prevent Itinerant Preachers, was put in Execution, as it is the only Means to check the dangerous Progress of this Enthusiastic Scheme.]

Page 41. To use his own Words: " Long before I reached Gibraltar, I prayed that God would open an effectual Door at the Place whither I was going, and direct me where I should lodge: and lo, this Day he has answered me: About Ten in the Morning comes Capt. M. on Board, telling me that one Major S. (a Person I never saw) had provided me a convenient Lodging at Merchant B's, and desired that I would come on Shore. I looking upon this as a Call of Providence, received it with all Thankfulness, and went."

[Can all this be inserted without any View of his, in having the World think him a kind of an Apostle? And can any be so void of Reason, as not to see through it? For here he pretends to imitate St. Paul; tho' we read of none since the Apostles, that were thus conducted by the Hand of Heaven; and why Mr. W. should lay Claim to it I know not; unless it be that the Prophecy of Christ should be verified, which says, If any Man say to you, Lo! Christ is here or there, believe it not; for there shall arise false Christs and false Prophets, and shall shew great Signs and Wonders, insomuch that
(if

(if it were possible) they shall deceive the very Elect.]

Page 42. He says, "He was soon convinced that God sent him that Lodging of a Truth." [By what Tokens he was assured of this he is silent] Conversing with some People at Gibraltar, he was quite ashamed of his little Proficiency in the School of Christ." [Very strange, that he, whose Tongue was the Instrument of the Word of God, should be baffled by those who pretended to no such Assistances.]

Page 43. He says, "God brought him to some secret ones, who tremble at his Word; and adds, By this I know thou favourest me, O Lord." [An excellent Means this, to be ascertained of God's Favour.]

Page 44. Speaking of the extraordinary Success of a Sermon he had preached, he says, "May I never claim as my own what is thy sole Property." [Here he pretends again to make his own Compositions to be God's, by calling it his sole Property; except he means the Success to be God's Property; if so, he attributes great Merit to himself; for if the Sermon had not been extraordinary, it is natural to think, it would not have been productive of such Success. But it seems more likely to be spoken of the Sermon.]

Page 46. He says, "God was pleased to set his Seal to his Sermon. [What is meant by

by Seal I know not. But this I am certain of, that with all these Assistances, it is no Wonder, if he should speak beyond what Man ever yet spake, tho' I can't find any thing like it in his Sermons already published.]

Page 47. He says, " Drunkenness is a Sin that most easily besets the Men of Gibraltar. [How he can make a Connexion between this Assertion, and the Acclamation, p. 45. O happy Gibraltar, that hast such a Sett of praying Men! I can't conceive. However, it seems to infer as if he could dispense with a Moral Turpitude, so they did but pray.] In the same Page, speaking of some Person that wished himself a despised Methodist, he says, " We are not fit for God to work by, till we are despised of Men." [He is a very unfit Person then; since he gives many Instances of the Esteem and Regard he meets with every where. But, perhaps, he thinks, those who exhibit them to him are more than Men, being spiritualized thro' his Praying and Preaching.]

Page 48. He says, " Many that were quite blind, have received their Sight." [This being a Thing so seldom heard of, it seems likely to be a Falsity; and that he inserted it to have the World think that God worked this Miracle upon his Account; for since he has such a Notion of God's possessing him, what will he not assert.]

Page 49. He says, "What a Pity is it *Christ's* seamless Coat should be rent." [*He is going the way to make the Breach wider than many that were before him.*]

Page 50. He is fearful to fall thro' the Pride of his Heart. [Too many of his Expressions give Mankind Room to fear that will be his Fate.] In the same Page, he says, Because his Will rebelled inwardly, it shewed him what a Distance he was from God. [If God be omnipresent, how comes Mr. *W.*, who pretends to Possessions, Manifestations, and the like, to be at such a Distance from him. The Rebelling of the Will was his Proof, tho' that was none to St. *Paul*; for if it was not to rebel, where could be the Virtue of keeping it in Subjection.]

Page 51. Enquiring into the Faith of some, he found they knew enough to save them. [Since we are so unhappily divided about our Doctrine of Faith, necessary to Salvation, he would do well to tell us what that Knowledge is that is sufficient to save.]

Page 52. He says, Had much of the Presence of God with me. [God, whom no Man hath seen, you find, hath often manifested himself to Mr. *W.*] A little after, he speaks that he had *visible* Effects of his Ministry. [He should have mentioned what the Effects were, and then we might have

have judged of their Goodness; but since we hear of no other Influences, than Pangs of the New Birth, Possessions, and the like, what they are good for I know not.]

Page 53. Had above an Hour's close Conversation with his Companions concerning their Interior. [I suppose he means by it *Feelings*. But this I take to be a *Methodical* Term, for, I must confess, I don't rightly understand it.]

Page 54. Had near two Hours close Conversation with a Gentleman, in whom appeared many Marks of the New Birth. [One would think, if he had not done it to puzzle and confound Mankind, and to be highly thought of, he would never have made Use of such unintelligible Epithets; for I know of but one Mark of the New Birth, and that is, its Fruit in Righteousness.] In the same Page he says, "The Weather was exceeding pleasant, and God's Holy Spirit seemed to be moving on the Faces of some of the Souls in the Ship." [How, or in what Manner he does not tell us; but by the Unaccountableness of the Expression, with many others of the like kind, not recited in these Remarks, one would think that he was arrived at such a Height of Enthusiasm as to cause Intervals of Madness; which is generally the Case with those People.]

Page 55. He says, " Now God begins to shew me wherefore he has sent me." [It is very strange, that he should have prayed for a Year and Half, and have had so many Manifestations of the Deity to him since, and a Stranger till now, wherefore he was sent! This Assertion is a direct Contradiction to several before recited Passages; and therefore it is to be hoped his Favourers will not be so blinded, as not to observe them.]

Page 56. He says, " Had our Blessed Lord been in the Ship, he believed he would have wept to have seen what Havock Sin had made among them." [Very good Effects of his Ministry truly; and it seems very strange, that they should be visited with Judgments on the Account of Sin, upon the Faces of whom the Eternal Spirit had been pleased to move. Indeed, he said, It moved upon some, which perhaps might not be upon these. Nevertheless, how he could distinguish it to be upon some, and not upon all, is a Mystery, and, I hope, unworthy of all Men to receive.] [The Reader must here observe that the Journal is wrong pag'd, for instead of 57. it begins 49.]

Page 57. He says, " We had much of God's Presence with us." [Here the Invisible God appears to all.]

Page 58. There are none of his Wild Enthusiastic Flights.

Page 59. He says, “ Great *Enlargement* of Heart has been given me for four Days past, but particularly to Day, in which God has vouchsafed me much of his Presence. [In the same Page, and on the same Day, he complains of the Corruptions of his Heart, which he calls the *Amalekites* remaining in his Soul. I think these Inconsistences appear so plain, that any Reader may perceive them.]

Page 60. Speaking of a Person expiring, he says, “ His Soul seemed full of God.” [An odd Expression this, and needs Explanation.]

Page 61. To use his own Words. “ I saw a Water Spout coming, and was surprized to observe a sudden Calm for about six Minutes round the Ship I was in, when the other Parts of the Sea boiled like a Pot. But surely the Everlasting *I A M* said to the Sea that Instant, Let there be a Calm in that Place. [Here Mr. *W.* pretends to have a Miracle wrought for his Safety ; and, I suppose, is mentioned as a Confirmation also of his Doctrine, which wants a better Sanction than this Water Spout.

Page 62. The Morning Lessons being exceeding applicable, he says, “ By this I know God favours me.” [The Lessons, which were appointed of Course, being applicable, is but a poor Sign of God’s Favour.]

Page

Page 63. He says, " May I sin no more,"
[An excellent Wish this; and to which
I heartily say, *Amen*.]

Page 64. Mr. *W*. concludes his Journal
with that admirable Translation of Mr.
Addison's on the 23^d. Psalm; and if through-
out his Journal he had no more deviated from
the Truth, than those excellent Words are
expressive of the Infinite Goodness of God,
it might have been received by all Good
Men with Regard, his Person valued, and
his Interest promoted.





APPENDIX.

HAVING finished what I at first proposed, in making Remarks on many of the Inconsistences in Mr. *Whitefield's* Journal, by fairly and justly quoting his own Words, I believe if the Reader was to refer to the Journal itself, he would find many more that might have been taken Notice of; tho' I must confess, some of his Reflections are very well adapted: But as these Inconsistences may be occasioned thro' Hurry, and the like, I have designedly omitted them, and confined my foregoing Remarks to those Particulars, wherein I think God's Honour depretiated; and the Practice of Religion frustrated.

Now that God's Honour is depretiated, evidently appears in many of Mr. *Whitefield's* Expressions; such as, That he is possessed of God; That his very Words are not his own, but God's; and in p. 58. That if God draws us, our Affections will ascend up after him; with many more of the like kind; which highly detract from the Exalted Notions we ought to have of the Deity. For as it is
allowed

allowed by all, that God made Man in the Image of himself, by giving him an Immaterial Soul, and endowing it with Faculties capable of judging between Right and Wrong; and to what End should he give them to him, if at the same time he gave him not sufficient Power to exercise them? Tho' Man by his Fall lost his Innocency, yet Liberty of Will remained; and by the Loss of his Innocency, Guilt was contracted in such a Manner, that by Degrees his Descendants sunk into a general Depravity; and would have remained so, if the Eternal Being had not sent his Son into the World, to correct our Vices, and reform our Manners, and at last to offer up himself a Victim to satisfy Offended Justice. And as the Doctrine he delivered was so different to the then general Corruptions of Mankind, which, thro' imbibed and mistaken Notions, instead of attending to their Reason, gratified their Affections and Lusts. This, I say, the Eternal God, no doubt, considered; and as he could not, thro' his inviolable Integrity, alter his Original Decree of allowing to Man a Freedom of Acting; yet he could, without Violence to this Decree, super-add such a proportionate Measure of Grace, as to be a Counterballance to these Corruptions; which should again put Man in a Capacity, (not force him to it by continual supernatu-
ral

ral Impulses) to observe that Rule of Duty, which God originally gave him, and which is not abrogated, but fully and particularly revealed in the Gospel of *Christ*; for he himself says, *I am not come to destroy the Law*, (that is, the Original Law of Nature, or Moral Obligations,) *but to fulfil it*. Therefore to think that we have not received Grace sufficient to perform our Duty, by continually expecting other Aids and Assistances, is to infer, as if God created and redeemed us by Halves, and that he did not finish his Work; for tho' we are taught in many Places of Scripture to pray for it, yet the praying for it implies no more than this, That as at the Commission of any Sin, we frustrate the Grace given, and deserve to have it taken from us, so we pray for its Continuance with us. I think it evidently appears then, that by expecting other Assistances from above, it destroys our Freedom of Will, and by that means highly detracts from the Glory of God.

2dly, That the *Practice of Religion* is frustrated by Mr. *Whitefield's* Doctrine, manifestly appears, by his enjoining *supernatural Feelings*, as the *Mark* of the Christian. Now that there are *Feelings* I grant, but that they are not *supernatural* I contend for. *Feelings* every Man may be sensible of, else, for what End was Conscience given him, which

which was originally designed as a faithful Monitor, if not frustrated by habitual sinning. Every Man therefore that is not thus hardened, upon the Performance of any Duty, finds a kind of Pleasure, or Elation of Mind, resulting from an applauding Conscience; and upon the Commission of any Sin, has a Mind uneasy, aggravated by the Stings of a Self-condemning One. I think, this may be allowed to be natural; and after a right Knowledge of our Duty, our best Guide, for to *have a Conscience void of Offence*, will make us with *St. Paul, who had the Testimony of a good Conscience, approach boldly to the Throne of Grace*, to express our humble Gratitude to him, who hath made his Service perfect Freedom. I think what *St. Paul* was satisfied with, we ought, without expecting any other *Feelings*; which, by what I can conceive of them, is a kind of *Extasy* instead of *Humility*; a *Corporally* loving God, instead of a *Reverential Awe* and Adoration; and a *Confidence* of being the Favourites of Heaven, instead of *hoping* to be such.

Now these supernatural Feelings are with *Mr. Whitefield*, the Consequences of the New Birth, the Nature of which he is widely mistaken in, and which I cannot better make appear, than by quoting the Words † of a
Divine

† See the Rev. Mr. *Silvester's* Sermon on Regeneration. p. 24.

Divine of our Church, who says, "Would
" such Persons but attend to the Voice of
" the Church, concerning *Baptismal Regeneration*, and instead of waiting for *Feelings* within, would exert their utmost Powers and Faculties in the Duties of Religion, and the Practice of Virtue, they
" might find in their Lives Tokens that would
" never fail them; for when they were conscious that they *lived* like Christians, they
" need not doubt of their Regeneration: If
" they would but reflect that it is more
" agreeable to the *Goodness of God* that he
" should be with us from the very Entrance
" into his Kingdom, then that we should
" wait for it, we know not till when, and
" that only some of us should ever have
" Grace sufficient to our Salvation, we should
" find great Reason to concur with the Opinion of the Church upon the Scripture;
" That we should go to our Baptism for
" the Date of our Regeneration, and to
" place the Tokens of its Efficacy in *Solid Duty*, and not in *Rapture and Extasy*."

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